sect instead of Arya Samaj, yet the returns of schedules showed a great preponderance of entries like Samaj, Arya, or Mahasha and it was only in the case of intelligent persons that the entries of Vedic Dharma were found recorded. 795

Separate enquiries were made from the various local branches regarding their activities during the decade but upto the time of writing responses were received only from Mirpur and Srinagar which show that a girl school having a building of its own and a small library is being run by the Mirpur Samaj which has also reclaimed 2,500 Chamars while the Srinagar Samaj is engaged in social and educational propaganda. It maintains a girl school of the middle standard in a building of its own wherein the number of students swells to about 100 in summer. There is a Rainawari Arya Samaj Vanitashram where widows are given lessons in the three Rs and are also taught embroidery and weaving work to enable them to earn a living. The Samaj celebrated half a dozen widow remarriages and is doing propaganda work to break down the opposition. 794 ●

305. Depressed Classes.—His Highness the Maharaja Bahadur had thrown open the public wells and schools and colleges to the untouchables long ago but to complete the work of their social equalization and uplift, he has very recently made an announcement throwing open all State temples and Devasthans to the depressed classes for 'Darshan' and prayer and this has ushered in a new era in the orthodox Hinduism of the State which will soon adapt itself to the changing conditions and it is hoped that the depressed classes will no longer show an anxiety to stand out of the ranks of the orthodox Hinduism. It is to be seen whether with the fresh stamp of touchability and equality the orthodox Hinduism will be able to recoup its numbers although there seems little doubt that further migration from the Brahmanic into the Arya Samaj would materially cease. 657 178

306. Islam.—Mohammedanism is a monotheistic religion believing in the unity of God, in Mohammed as his messenger and prophet, in Quran as his scripture, in the existence of angels, predestination and resurrection. It also enjoins the performance of some cordinal duties viz. "the Saalt (daily prayers), the Saum (fasting in the month of Ramzan), the Haj (Pilgrimage to Mecca) and the Zakat (allotting a certain proportion of ones' income for charitable and religious purposes)". It is readily distinguishable from Hinduism as it has a definite creed and an intensely proselytizing mission, its followers in India as well as in Kashmir being made up of foreign immigrants and by conversions from Hinduism. The Muslim population of this State consists mainly of local converts from all castes, *i. e.*, Brahmans, Rajputs, Vaishyas and Shudras who passed into the Muslim ranks at various periods of history. The Imperial Table XVII shows that under Muslims also there are found a number of Hindu castes such as Jats and Rajputs in the Jammu Province, and Bats, Dars, Rainas and Pandits in the Kashmir Province some of whom upto this date retain most of their old ceremonies and customs. The Muslim Rajputs of the Jammu Province still observe the endogamous and exogamous marriage groups. The institutions of child marriage, prohibition of widow re-marriage and payment of fee to Brahmans at marriage show the close affinity in which they still stand to their Hindu brethren. In Kashmir the visitors are quite familiar with the famous shawl merchant Nurdin Pandit the first half of whose name is Muslim while the suffix is purely Hindu. In Ladakh and Frontier Illaqas the inhabitants who were formerly Budhists of the local Mangolian race were muslimised in a wholesale manner although some of them in Ladakh still observe some Budhistic customs. They freely drink chhang—the Budhist beverage and the worship of Budhist Devata Rahto is also performed by some classes. 779

The total Muslim population as enumerated at the present Census is 2,817,636 persons against 2,548,514 of the 1921 Census the increase amounting to 10·5 per cent. against 5·1 per cent. of the previous decade which shows a very satisfactory record. Their proportion per 10,000 of the population has also risen from 7,675 to 7,727. The Subsidiary Table I shows that amongst the Natural Divisions the percentage variation continues to be the highest in the Kashmir Province (11·6) as at the last Census which establishes the high fecundity of the Kashmiri 162

1/2 [Errata: cf. category 116, p. 330 for corrections—Analyst]

Muslims. The increase in the Sub-montane Division which comprises the State tehsils situated alongside the Punjab plains is also good (11 per cent.) while the Indus Valley is responsible for 5·9 per cent. only.

307. Muslim Sects.—At this Census a return of sects was also taken and accordingly the marginal Muslim sects were returned in the State whose strength is also given against them. The Subsidiary Table V which gives the distribution of these sects by provinces shows that Sunis muster strong in Jammu and the Kashmir Provinces while Shia influence is predominent in the Frontier Districts which also form the chief centre for the Nur Bakshi sect of Ladakh and Molayis of Gilgit. The denominations of Ahl-i-Hadis, Hanfis and Ahmadis are sprinkled over the Jammu and Kashmir Provinces while 198 Qadianis are all located in the Jammu Province. For the historical origin of these sects and their tenets and doctrines a reference is invited to the Census Report of the State for 1921.

Muslim Sects.		Population.
All sects	—	2,817,626
Sunni	..	2,231,480
Shia	..	301,758
Molayi (Shia)	..	20,302
Nur Bakshi	..	41,750
Ahl-i-Hadis	..	8,777
Hanfi	..	4,108
Ahmadi	..	3,148
Qadiani	..	198
Sufi	..	3

Muslim Associations—A High school and a number of Middle and Primary schools are run by Anjuman-i-Nasrutul Islam Srinagar while Anjuman-i-Hamadani and Anjuman-i-Imamia also have a Middle school each. Besides the above a Maktab is supported by Anjumani Ahl-i-Hadis. The Anjuman-i-Islamia Jammu maintains a High school for boys and a Middle school for girls at Jammu both of which are in receipt of the Government grant-in-aid. One Boarding House and one Orphanage are also supported by its funds.

308. Sikhism.—The term Sikh is derived from the Sanskrit word meaning a disciple. The faith is founded upon the teaching of Guru Nanak but the separate place in the category of religions was granted to it by Guru Gobind Singh who organized the Sikhs into a nation by imposing upon them certain rules of conduct and a definite rite of initiation (*Pahol*). The Sikhs are monotheists and reverence the Granth Sahib which contains the utterances of Nanak and other Gurus. At the same time they believe in the Hindu doctrine of metempsychosis or transmigration of soul, and Karma, and in the three modes of attaining union with the supreme being; and consequently many of their religious ideas are borrowed from Hinduism. Their two principal sects are the Keshdhari (those who wear long hair on the heads) and the Sehajdharis (those who do not) while Akalis are also coming into eminance since the Gurdwara movement. The other sects recorded at this Census are Namdharis, Sanatanis, Narankaris, of which the details may be seen in Subsidiary Table V at the end of this chapter.

Introduced originally from the Punjab during the Sikh rule due to the intercourse that this State is known to have had with the Sikh court at Lahore, the community counted 11,399 souls all-told at the 1891 Census: it grew to 31,553 in 1911, to 39,507 in 1921; and has at this Census attained a population strength of 50,662. Their proportion per 10,000 of the population has grown from 45 in 1891 to 138 in 1931 and amongst the four principal religions Sikhism has shown the greatest increase of 28·2 per cent. at this Census. Amongst the provinces the greatest increase 77·8 per cent. has been reported from the Sub-montane and the Semi-mountainous Division where they have increased from 8,763 to 15,593 not mainly due to natural increase but also due to conversions made from amongst the lower classes of Hindus. The chief cause of their abnormal increase lies in the definite line drawn between the Sikhs and the Hindus at this Census. While formerly it was possible for a Sikh to show himself both as Hindu as well as Sikh but this was strictly forbidden under definite instructions of the Census Commissioner for India under which Sikh and Hindu were to be regarded as mutually exclusive terms. The enumerator was to give an option to every Sikh